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which involves much deeper guilt than that which results from blindness or ignorance. But it is still more than a deliberate and persistent sinning against the light, for many do so with uneasiness, shame and self-reproach, longing for and ultimately finding deliverance from the thrall of passion. Men who have sinned against the light with deadness of soul, without remorse, have yet been converted. Hatred of goodness is a still greater depth, and yet even here we do not touch the abyss of guilt over which lies the dreadful shadow of the eternal sin. We reach this only when we come to the open scoff, the spoken blasphemy, the proselyting sneer, which are intended to turn others from the way of life. To reject right and purity and love for one's self, and then to commit one's self to the work of bringing others into such a condition, this marks an adhesion of the heart to evil as its settled, shameless choice, which no appeals of love can ever disturb. It is not that God's mercy is insufficient to forgive such sin, but that the sinning soul willfully and forever persistently spurns it.

"Koinonia" as Used in the New Testament. The word occurs twenty times in the New Testament. Thirteen times it is translated "fellowship," three times "communion," twice "contribution," and once by a verb "to communicate." What about the rule of the Revisers "to translate, as far as possible, the same Greek word by the same English word"? But the term has a history, which reflects the life of those who used it. First of all it meant in a general sense sharing, participation, e. g. Phil. 3 : 10. Next it was limited to the special designation of that sharing of goods which became so marked a feature of earliest Christianity e. g. Phil. 6 ; 2 Cor. 9 : 13 ; Rom. 15 : 26 ; Hebrew 13 : 26. So in Acts 2 : 42, it is not fellowship, but the community of goods, that is referred to. Perhaps a third shade of meaning is given the word *koinonia* in Gal. 2 : 9, where it seems to depart from the former two significations in order to stand for the privileges of the Christian, that which was especially characteristic of those who became the followers of Christ. In this passage we have the record of how the right of Paul and Barnabas to these privileges had been called in question, and how, after their satisfactory self-defense, the "pillars" of the Jerusalem Church approved and confirmed their relations to the Christian community, the pledges of fellowship being renewed.